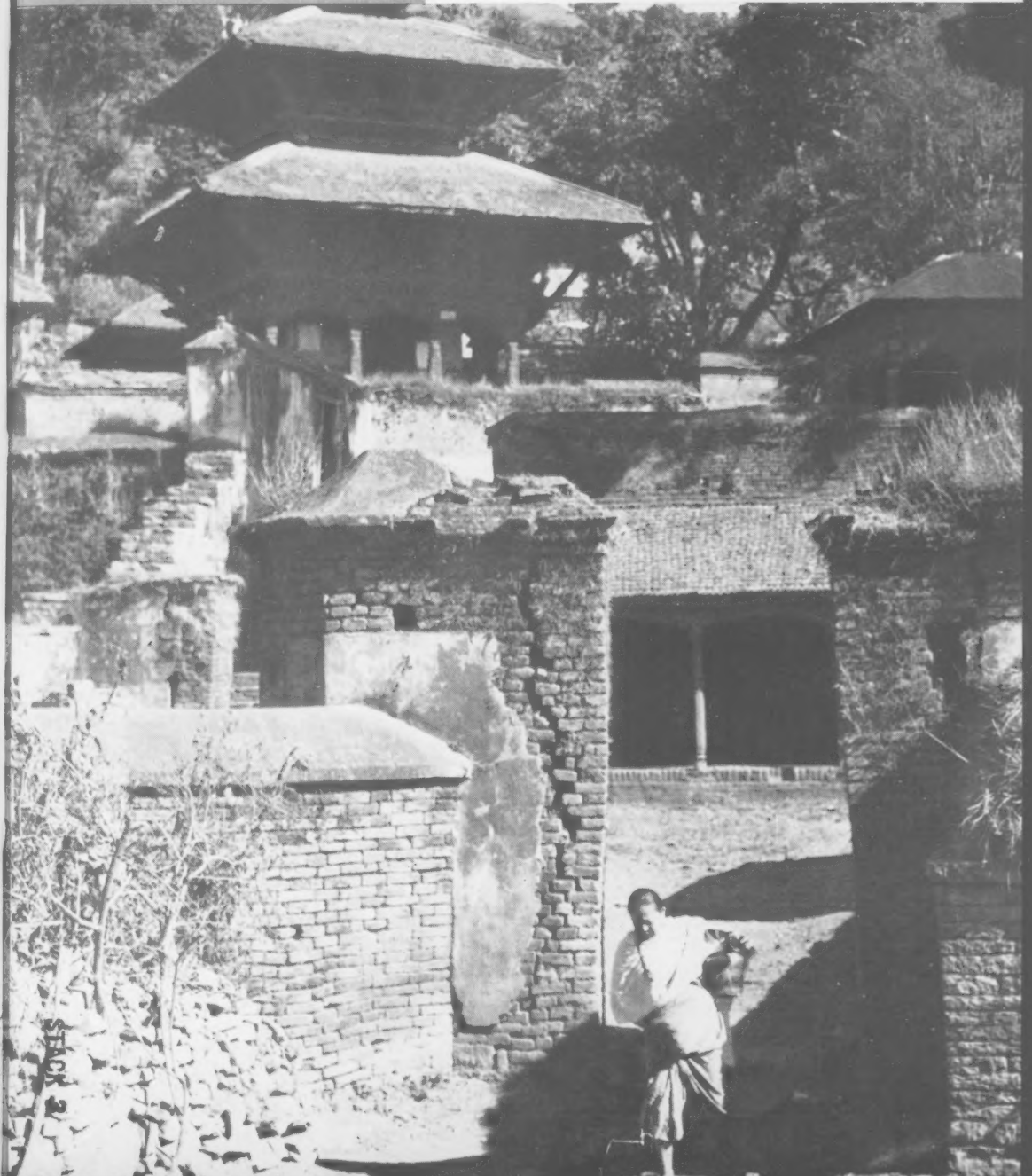
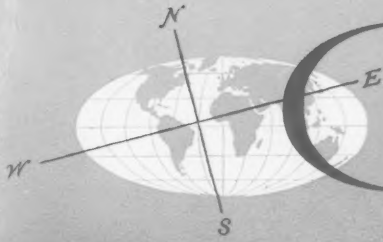


JUNE-JULY 1960

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Concern

Official Magazine, United Presbyterian Women



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Concern



June-July 1960 • Volume 2 Numbers 6-7

Official magazine, United Presbyterian Women.
Successor to *Outreach* and *Missionary Horizons*.

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MARY B. REINMUTH *Editor*

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A Message from a United Presbyterian Woman

THERE IS no *one* season to serve Him as a Servant People. Yet the icy grip of winter, which we easily forget these summer months, kept many from attending the World Day of Prayer Service last March.

Then there were barriers to travel; but there need not be barriers to giving, for—as *servants of Christ doing the will of God from the heart* (Eph. 6:6)—a gift may still be given to these Christian family enterprises. Many of our families will suffer greatly and projects will be curtailed because of the lack of several thousand dollars from the offering.

Now the intended gift may travel a great distance, placed not on an offering plate at the corporate worship, but sent by mail into the hands of the World Day of Prayer Committee, 475 Riverside Drive, New York, or given to your local Council of United Church Women.

By your offering from a servant heart our work may continue with the agricultural migrants and the Indian Americans throughout this great nation. Also the program of literacy and training of Christian leaders in our colleges overseas will not have to be curtailed.

He has given us both the bowl and the towel. We have but to kneel in gratitude to make this act of humility a reality toward Him, our Servant Lord, and to join hands as a servant people.

Marilyn McPhail

Another guest editorial on the theme, Living as a Servant People—written by Mrs. M. E. McPhail, a member of the National Executive Committee, United Presbyterian Women.

The Rev. Edward K. Trefz, Th. D. is
Secretary, Department of Adult Program,
Board of Christian Education.



Are You Growing in Grace?

by Edward K. Trefz

MUCH OF THE work of the Church is directed toward educating its members and cultivating their growth in the Christian life. It is not surprising, therefore, that local church groups and organizations rather frequently write to their denominational headquarters requesting instruments and rating scales for measuring Christian growth. Those who plan programs for church organizations want to know whether their programs are making a contribution. So far as the Christian faith is concerned, does the women's association, the couples' club, the adult church school class actually make any difference? Does the local church Christian education program as a whole help persons advance toward Christian maturity? A former colleague put the question in a still better way. He often greeted us with these words, "Are you growing in grace?"

The concept of Christian maturity is not foreign to the New Testament. The apostle Paul said that he toiled with all his energy in order that he might present *every man mature in Christ* (Col. 1:28). In Ephesians he wrote that the work of ministry is for the building up of the body of Christ, *until we all attain the unity of the faith and of the knowledge of the Son of God, to mature manhood, the measure of the stature of the fullness of Christ* (Eph. 4:13).

The question of measuring Christian growth is pertinent, but how can it be done? Many aspects of the complex process of human development can be tested and measured in one way or another. But faith is intangible and eternal. It deals with a person's motives and intentions, values and commitments. These are exceedingly elusive. How can they be measured or weighed?

Measurement of any kind must begin from

some established point of reference. Is there anything in the Christian faith that provides such a starting point? There isn't a thing, but there is a Person. The Christian takes his measure as a man from the Person of Jesus Christ, the Son of God incarnate. The same Greek word that was translated "mature" in two previous quotations from the epistles, is translated "perfect" in the Sermon on the Mount, *You, therefore, must be perfect, as your father in heaven is perfect* (Matt. 5:48). To be a mature Christian is therefore to be like Christ who, as a man, perfectly revealed the Will of God.

Seeing Christ as the perfect man, how do we measure up? Obviously, no man can claim to reveal perfectly in his life the Will of God. Those who are most like Christ are the very ones most aware of their unworthiness. The apostle Paul, even after he had given long years of distinguished service to his Lord, could quite sincerely refer to himself as "chief of sinners." Perhaps this humble sense of unworthiness is a kind of inverted index of Christian growth. The person who is aware of his continuing need for God's mercy, exhibits one of the authentic marks of Christian maturity. The Church of Jesus Christ is not a collection of virtuous paragons, but a community of forgiven sinners striving to obey the call of Christ. To be able to recognize and confess that one is numbered among the transgressors is the initial step by which a person begins the Christian pilgrimage.

The Christian does more, however, than confess his sin—although he must do this continually. The purpose of the Church is to equip the saints to live in such a way in the world that others who do not know God as revealed in

Jesus Christ shall come to know him. Perhaps another mark of a Christian's maturity is the degree to which his total life becomes an extension of the ministry of Jesus Christ. This is extremely difficult to measure. The Christian's life cannot be judged by how he conforms to a set of rules no matter how noble they may be, but how faithfully he reflects the love of God in all that he says and does.

To know what is the course of love in any specific situation—and this is the only kind in which we are called upon to act—is not an easy matter in our kind of world. This means that a Christian must be willing to engage in serious study. To the best of his ability he must know the facts involved in the situation, and know the Will of God for his life. A mature Christian is therefore one who is not satisfied with the easy answer. Knowing his own limitations and perversities, he is always open to correction and to further truth. He does not fear criticism, for if his

views are shown to be in error or too limited, he wants them to be corrected and enlarged. He is willing to love the unlovely, and suffer the consequences, if need be, for to love is to be vulnerable even as Christ loved all men but was rejected by them.

Growth toward Christian maturity is not an escalator that we ride on or a ladder that we climb. For most of us it is an erratic course involving many failures and false starts, but always with the assurance that the God who once accepted us will continue to do so.

A good program helps persons become aware of their own sin and of the grace of God that forgives it. It provides a fellowship of forgiven sinners in which they are prepared to respond in compassion to the needs of other persons in the world. Check lists and rating scales are rather useless for determining where this is happening. Yet, as our Lord said long ago, *by their fruits ye shall know them.*

Capital Comments

Sixth in a Series

by Helen Lineweaver

Miss Lineweaver is Director of the Washington office, Social Education and Action Department, Board of Christian Education.

SMOTHERED in election year politics, any legislation that emerges in the closing days of this session of Congress will bear the indelible stamp of the tug-of-war between the two parties.

In late April, President Eisenhower announced he was sending a special message to Congress reminding them of important parts of his program not yet enacted. This elicited a blast from the Democratic leadership that the test for Congress was whether problems were met, "not whether it rubber-stamps a program laid down by another branch of Government." Threatening to wield the veto against what he considers unwise Democratic spending, the President coined the "battle-cry" slogan for Republican Congressional leaders of "One-third and one," (referring to the fact that one-third plus one of the votes in either House can sustain a veto).

At this writing, there are several issues over

which there is considerable divergence of opinion between the White House and Capitol Hill. Medical care for the aged finds the Administration unalterably opposed to a compulsory plan tied to the Social Security system, which is the basis of the Democratic proposal. The Democrats are sponsoring an increase in the minimum wage law to \$1.25 an hour while the White House is urging a smaller increase with limited extension of coverage. A billion dollar housing bill that passed the House in late April faces an uncertain future, and the aid to depressed areas measure that has passed the Senate will encounter an almost certain Presidential veto if it should "clear" the House.

The \$4.1 billion foreign aid measure, with bipartisan support, faces the probability of a considerable slash when the appropriation bill is enacted. Opponents held their fire on the authorization measure, choosing to concentrate on cutting the actual appropriation.

Encounter

With **CRISIS**

"OVER THE YEARS in the massive changes which have affected the lives of millions of people, National Missions has always had to be ready to throw itself into the breach in the critical struggle for the soul of America," says a National Missions spokesman. "You can write much of its history in its response to such 'encounter with crisis.'"

The Annual Report of the Board of National Missions presented to the 1960 General Assembly in May uses highlights from that history to give perspective to the current missionary encounter with crisis in the United States.

The restless first years of life in the United States, for instance, called for a mission on the ever moving frontier. Circuit-riding ministers such as John Cuthbertson spent their lives trying to put a Christian stamp upon the raw settlements that kept jutting out beyond the edges of

civilization. Later, the fire-rapid, hopscotching growth of railroad junctions, mining towns, and trading centers drew men like Sheldon Jackson west to start churches for the burgeoning population of the 1870's and 1880's. In 1903 a new National Missions department of church and labor was seen as a "necessary refocusing of the home mission task." It was the first Presbyterian recognition of the far reaching effects of the nation's growing industries and cities. A home for Chinese girls saved from the California slave trade was an early twentieth-century response to very personal human need.

And now a new America is emerging. Advancing automation, the modern population explosion, a stepped-up mobility rate that changes the address of one out of five Americans yearly, the value and opinion moulding effects of radio and TV are reshaping the face of the nation.

The challenges that arise in a rural larger parish are effectively handled by this interracial group, which includes the Rev. John C. Bare (upper left).





In Tennessee, national missionaries call upon people who still live under primitive conditions.



They demand from the Church, one churchman says, a "bold and imaginative" response.

How the Church gears itself to respond to a dramatically changing time is the field explored in the 1960-1961 National Missions emphasis upon "Heritage and Horizons in Home Missions." The theme, which will be picked up in Church Family Nights and in one of the suggested United Presbyterian Women programs for 1961, is as timely as today's newspaper, which, in fact, carries regular reports of the chief causes of current missionary concern in America: the unprecedented population growth and mobility, the spread of giant strip cities, automation's effects, persisting pockets of poverty, man's spiritual problems in a space age, progress toward integration. This article and others you will find in *CONCERN* and other church and secular magazines can be used to make the theme come alive, and, more important, to reinterpret the urgency of the Church's missionary "encounter with crisis" today and tomorrow.

A condensation of the Annual Report titled Encounter With Crisis: Yesterday, Today, Tomorrow, is available from Presbyterian Distribution Service centers at .35 a copy; four copies for 1.00. Illustrated with photographs.

In contrast, this dam on the TVA system typifies the changing conditions that National Missions must be ready to encounter.

at Christmas—



THE GOODNESS OF MAN

"TO START a new year as tired as I am physically, but as relaxed as I am mentally is surely a sign that a job has been well done." So writes one of our National Missionaries. "The quality of the contents of the Christmas boxes which began to arrive in October was unbelievable, the quantity was even more miraculous. Our needs were met and most of our wants. The contact and fellowship through correspondence has

been heartwarming. When we see the needs around us daily, the struggle to survive, and the feeling that the economic problem is all to blame, we give up, but when I see what man's concern for man can do, I am convinced that God's greatest gift to man is 'man'."

Christmas boxes of gifts for all ages are needed on many fields from Alaska to the West Indies. Preparing them early in the year increases the donor's joy and insures early delivery to our missionaries. For information, write to the Office of Specific Work, Board of National Missions, United Presbyterian Church, Room 1148, 475 Riverside Drive, New York 27, New York.

bulletin board



Check-list for Planners

Come September, the rhythm of the Church's program accelerates again. To be ready to move into gear without lost motion, officers evaluate and make plans during the summer lull. Here are a few suggestions for officers' check-lists:

Executive Committee: Consider the value of a fall retreat for officers, including those now in office and officers-elect who will take office in January. If two days can be given, make one a retreat only (see *In Program*, page 40, for suggestions), the other a prayerful conference. If only one day is possible, combine the two. In this case, departments, with new and continuing officers, could meet in advance to consider recommendations to be brought to the planning conference for consideration and approval or amendment of the whole executive committee.

Is the nominating committee at work?

Are officers making good use of their department manuals?

How shall we plan for full attendance of officers at fall presbyterial and district meetings?

World Service Department. Consider how the Opportunity and Thank Offering projects can become known to all the women (pages 20 and 21 in *In World Service* may suggest ideas).

Shall we use the Thank Offering slides? And the reprint of pages 15 through 18 in this issue of *CONCERN*?

Plan a brief dedication service for completed sewing assignments.

Begin to think of ways to present Goals for Giving so that dollars given may be equated in every mind into people helped.

Fellowship Department. Consider a calling program, to reach every

woman in the church with an invitation to fellowship and service within the women's organization, perhaps planning with the program department a special program to climax the effort.

Consider a fellowship occasion to welcome public school teachers.

If in or near a college town, plan for hospitality to overseas students.

How can large attendance be encouraged at World Community Day meetings?

Are we serving shut-ins adequately?

Plan dedication of "Fellowship of the Least Coin."

Program Department. *Literature Secretary.* Follow up program plans by seeing that program materials are ordered in October and November. This will insure your getting them on time.

How many women subscribe to *CONCERN*?

Missionary Education. Consider how to help leaders of the mission study. Idea: Try co-leaders for each group; two might be willing to do it, even if inexperienced, where a single leader would be fearful of the responsibility. Their planning together will be more creative—and more fun. *Social Education and Action.* How can we honor members who serve on civic and community projects?

Are the women adequately informed of the Church's stand on social issues?

Is there community action we ought to take?

Spiritual Life. How can every woman be encouraged to use the Advent Tryst?

Consider meeting with worship leaders scheduled for the rest of year's meetings. Test plans for worship against these questions: Is there one central theme? Does the Scripture make this theme clear?

Does the music—the hymns, the solos—make the theme clear?

Is the theme related to the program or study that follows, so that it becomes preparation for thoughtful participation?

Does it give opportunity for all to participate?

Have the prayers been thought through?

Will the service be kept within the time allotted for worship in the total program?

Will the meeting room be orderly and all details attended to in advance?

(Adapted from *Enriching Group Worship*, .04. *Board of Women's Work*, Presbyterian Church in the U.S., Henry Grady Bldg., Atlanta 3, Georgia.)

Pak-Its for overseas are no longer being requested by the Commission on Ecumenical Mission and Relations, because of the costs of handling, freight, and duty.

The priority in material aid overseas for United Presbyterian Women is to send the sewing and supplies requested by the hospitals and clinics.

Beyond this, one of the most important services women can render to those overseas in need of material aid is to collect, mend, and recondition, pack and send good used clothing to Church World Service. Send to the nearest address:

New Windsor, Maryland
Nappanee, Indiana.
110 East 29th Street, New York, 16, New York.
4165 Duncan Avenue, St. Louis, 3, Missouri.
919 Emerald Avenue, Modesto, California.

bulletin board



Thank Offering materials (see page 15 through 18 this issue):

Whence Cometh My Help, a set of slides on the Thank Offering projects. Some presbyterial and synodical societies have ordered a set for use in local societies. They are also available from the Area offices at a rental of 1.00 plus postage.

Thank Offering boxes are .05 each, 25 for 1.15, 100 for 4.50. Order from PDS.

Mantle of Praise, a Thank Offering service, by Dorothy Green Lester, is available at .05 each, 50 for 2.00, 100 for 3.00. Order from PDS.

Articles related to the Thank Offering projects will be appearing in *CONCERN* throughout this year. Reprints of the article on pages 15 through 18 may be ordered from PDS centers. Free, but not more than twenty-five on each order.

One and a Million is temporarily out of print. It will again be available in early June, in a revised form, at a price of .10.

Crossroads, July-September 1960 issue, will feature three units: "Here Comes the Bride," on the meaning of marriage as represented in the marriage ceremony; "An Abundance of Possessions," dealing with the meaning and use of property; and "This Teeming World," which will explore the world population explosion and the implications of a responsible concern for the growing needs.

Women who have read at least one book from each category of the current Reading List may receive a certificate to that effect if they desire. The original certificate is signed by the presby-

terial president, upon request of the local literature secretary.

To recognize such readers in subsequent years, a small colored seal (obtainable from any stationery store) may be affixed to the original certificate, writing the year below it. The local literature secretary would be the logical person to keep certificates up to date in this way, and the certificates might be returned to their owners with a brief ceremony of recognition at an association meeting.

Presbyterials may obtain the Reading Certificates free from their Area Secretaries.

Program planners who are looking for ways to present certain specific aspects of the UPW program may find an answer in one or more of the following:

On the UPW Purpose and Symbol. A dedication service, which could be adapted as part of a program of recognition and orientation for new members, or for installation of officers. Price .10

On the UPW Purpose. A playlet called *Homework*, by Nancy Batty, could be an effective way to present the Purpose to new members. 2 characters. About 10 minutes long. Price .10.

On Stewardship. A playlet, *Why Hurry, Why Worry*, adapted from an original playlet by Elizabeth Logan Davis. 4 characters and one off-stage singing voice. Theme—stewardship of time and money. About 20 minutes long. Price .15.

On Stewardship. *Who's Telling the Truth?* Based on the television quiz show *To Tell the Truth*. Seven participants. About 10 minutes long. Price .10.

Order these aids from your area secretary.

Mats of the UPW emblem are now available in the area offices, for those who wish to print the emblem on yearbooks, notepaper. They are free.

Industrial Evangelism in the Cameroun, by William Reeves (page 29 this issue), will be an additional resource for program committees planning to use program VIII in *Commitment*, the program guide. Mr. Reeves is one of the representative workers in Africa introduced to United Presbyterian women through *Sponsoring Through Understanding*.

In view of the great interest in Africa at present, the whole focus of the program might be shifted to Africa, and facts for the interviews, panel presentation or other method, selected from *Africa Disturbed*, by Ross, *Africa and the United Presbyterians*, by Thomas and Fairman, and from current newspapers and magazines, including *CONCERN*.

Unsolicited packages sent direct to missionaries or institutions may involve prohibitive duty except in Hong Kong and Korea. Anyone wishing to send a package direct is urged to clear in advance with the recipient by sending a ten-cent air letter, to inquire if it is advisable to send a parcel.

Medical Table Decorations. A sheet of cutout, stand-up figures representing medical workers in various roles is available from Wright Studios, 5264 Brookville Road, Indianapolis 19, Indiana. Each sheet is .15, and makes five figures—a nurse, a doctor, a technician, a preacher, and a woman using a movie projector. These would be useful accessories for a program on the Summer Medical Offering.

Order program materials from your nearest

PRESBYTERIAN DISTRIBUTION SERVICE
225 Varick St., New York 14
416 S. Franklin St., Chicago 7
234 McAllister St., San Francisco 2

The TRUTH Shall Make You FREE

by Clinton McC. Marsh

WHEN I am asked "When did you become a Presbyterian?" I answer facetiously, "Oh, about 1894." (I am forty-three.) But it was about that time that the long arm of a mysterious, magical, half-human, half-divine, faraway something called "The Board" began to affect my life. It was about then that my father and his six brothers and six sisters began the daily trek through dust or mud to a little Presbyterian school in Wilcox County, Alabama, called Prairie Institute. My father went from there to receive the Normal degree at another Board school, Knoxville College, in Tennessee. Returning to his home country he taught in another Presbyterian School, Midway School, and then at Arlington Institute—where I was born.

Some years later, while my mother was in the midst of a long tenure as a mission teacher at another Board school, Camden Academy, I was graduated from that school and went on to Knoxville College, in the footsteps of my father, a

couple of aunts, and my older brother. A younger sister and brother followed, until all of us were educated by the Board. What was true of our immediate family was true of uncles, aunts, and cousins by the dozen, as the then United Presbyterian Church of North America shouldered the bulk of the load of education of Negroes in a county whose population was more than eighty percent Negro.

My education was in schools operated by the Church through the Board. I was introduced to Christ in the churches and Bible classes of the Board-operated schools. My clothing was often from the boxes sent from churches in the north. My first experience with "good white people" was as a student at Knoxville College. Upon finishing seminary, my first pastorate was as a missionary sent out by the Board. My cup now runs over as I am privileged to serve a church begun by the Board more than fifty years ago, which is now a church supporting the mission of the Church. The climax of it all comes in now being able to serve on the Board of National Missions, and to strengthen the hand that reached out in its antecedent Boards to my forebears, the descendants of slave parents, and which brought to me the truth that makes one free.

The Rev. Clinton McC. Marsh, shown here with his wife, Dorothy, and son, Walter, is pastor of the Wither-spoon United Presbyterian Church in Indianapolis, Indiana. Prior to the merger in 1952 he was a member of the Board of American Missions, United Presbyterian Church of North America. He is now a member of the Board of National Missions of the United Presbyterian Church USA and of General Assembly's Committee of Social Education and Action. Mr. Clinton also serves on a number of church and community committees and boards.



The Rev. Mr. Medina is one of the three Field Counselors now serving in the area of Educational Counseling. This program of Educational Counseling is a concern of United Presbyterian Women through their Thank Offering project for National Missions.

OUR CONCERN- T

THROUGHOUT our country churchmen, educators, sociologists, industrialists, scientists, professional people all cry, "Give us leaders! Give us trained and dedicated young men and women to help solve the problems of living in our day."

And we may well ask, "Where are these leaders for our day, and for tomorrow?"

This burning question is of great concern to our Church. How to conserve our most precious resource—our youth—is a top priority challenge. That is why the United Presbyterian Church, USA, have a new department of Educational Counseling under our Board of National Missions with Field Counselors in three areas—southeastern United States, the Spanish-speaking southwest, and for Indian Americans in the southwest.

My work as Field Counselor is with Spanish-speaking areas of northern New Mexico and southern Colorado. Here, for many years, the mission teachers in the plaza day schools gave the finest Christian guidance to the boys and girls who were privileged to be their pupils. Not only in school, but any time, anywhere they were needed, these dedicated women gave wise counsel. They encouraged slow and disinterested students so that they kept on and graduated. They helped the gifted and interested go on to Menaul and to college. (This is a living fact to me as my parents could not afford to send me to Menaul, let alone college and seminary. If Miss Annetta Bell and Miss Angeline Badger had not urged me on and even aided me financially at times I could never have gone on to higher education.) When our plaza schools were closed these loving and wise counselors were gone. The gap was felt almost at once as youngsters began to drop out of school. Potential leaders were lost for lack of help in securing higher education.

So in July of 1959, after twenty-one years away in the ministry in the east, I came back home to New Mexico to help boys and girls in the same manner that my mission teachers had helped me many years before; but my job would be to reach boys and girls all over northern New

Mexico and southern Colorado. One great fact was outstanding as I began to reach out toward these youngsters. Their teachers, supervisors, principals, and many times their parents and community leaders, were my old friends and classmates from Menaul School. They are now proving an invaluable help in my work.

But our concern is young people, so let me tell you about some who need our help.

Over in Holman, a tiny mountain community in Mora Valley in northern New Mexico, there lives a boy who managed to fail in three different schools last year. He failed first in the 9th grade of Mora High School. So he tried Catholic High School but failed again. Then, as often happens to failures, he allied himself with a gang of boys seeking a fast thrill and soon landed in jail with them. The Rev. Roy Carpenter, Presbyterian minister in the valley, got him out of jail and managed to get him accepted at the Allison-James Junior High School in Santa Fé. But again he failed several subjects. Allison-James closed that year and he faced ninth grade all over again in Mora. So, determined not to go to school at all, he became a truant. His mother, a former classmate of mine, decided to ask my aid, and so guidance and counseling came into the picture. That boy and I had some long talks, and I talked, too, with his parents and principal. It was wonderful to hear that boy say at last, "I am going to show everyone around here that I can amount to something after all." Several of the boys from the school agreed to befriend him, and he started once more. I sent for his transcript to Menaul where the Allison records had been sent when that school was closed. It is good to report that he has attended school regularly for the past two months and his parents and teachers report satisfactory progress. How much better it will be to spot these possible failures and to help them before they experience the bitterness this boy has lived through.

At the other end of the scale are many boys and girls who have the talents for and dedication to a particular work in life, but who need finan-



To Conserve Our YOUTH



by José A. Medina

cial aid to get there. Andy Atencio, the son of a Spanish minister who served in the southwest for many years, is one of these. He could only go to school in the evenings because he had to work full time. He is interested in teaching biology, but was losing heart because the chance to finish college seemed so remote. Now, thanks to a scholarship for \$250 that I was able to secure for him through the Taos Thorne Foundation, he is enrolled full time at the University of New Mexico. A teacher might have been lost. We thank God that he was not.

Sometimes an educational counselor is able to get the right people together at the right time. Embudo Hospital has a scholarship for nurses' training for a young woman who qualifies and is willing to serve for two years after graduating at Embudo. Benigna Ortega is a young woman who wanted very much to be a registered nurse but did not know how to secure the necessary training because of lack of funds. When we met she was soon to graduate as a practical nurse from a Roman Catholic hospital. I asked if she would like to be a graduate nurse, and if she would like to serve at Embudo Hospital. She said yes on both counts. In fact she had wanted to work at Embudo very much, but had thought they hired only registered nurses so she had not even applied. I told her about the scholarship and arranged for her to meet Mr. Kenneth Lowe, the hospital administrator, and Dr. Sarah Bowen. Now Benigna will work this summer at Embudo and begin training to be a registered nurse in the fall. Conservation—a registered nurse saved to serve the Church of Christ.

Service clubs are a source of help, too. Soon after we arrived in New Mexico, an old schoolmate asked me to talk to the Kiwanis of Espanola

about my new work. Later, I met a boy, Jerry Duran of Dixon, who is a talented artist. I persuaded him that he should go to commercial art school and recommended him to that Kiwanis Club. Their interest in this boy may help him fulfill his highest capabilities.

Once in a while you help a whole community. Aroyo Seco is a backward community nestled at the foot of the Taos Mountains. When welfare moved in, respect moved out and matters went from bad to worse until even eight- and ten-year-olds were committing acts of wanton destruction to the property of others without any restraining influence. Minors could buy liquor from adults who purchased it from the bars for them, and no one who tried to be decent or moral was safe on the streets at night because of drunken, brawling adults and teen-agers. Then the county probation officer and some interested teachers called a meeting of the community at the school. About fifty adults who cared about their community and youth showed up. I was invited to attend also. What I said must have made sense for they asked me to make a survey of the community and to write out a plan of action that they might adopt and put into operation with a committee in charge. So I spent some time in Aroyo Seco talking to the young priest who helped me to meet the people and see the community. After close survey, I was able to put some plans on paper. The committee has been using the plans for some time now. Although I can't say that Aroyo Seco is now a model community in every way, it is improving, and God was able to use me to help—to help conserve a community and its people.

Several things have made me wish that I had been on this job a long time ago. Recently



Not all are directed to the professions; for some a specialized vocation is the goal.

This young woman was encouraged to become a public school teacher in a New Mexico plaza village.



I wrote to a principal to ask for the transcript of a boy who would like to make sociology his life work and who needs financial help to go on to higher education. We were trying for a scholarship from a foundation in Colorado that helps native sons. This principal had to write back, "I tried to do my best for Pedro. However, his high school record was not very good and so I am afraid nothing will come of it. I wish that we could make all our high school students realize that what they are doing now will have an influence on them for the rest of their lives." I wish that I had been on the job earlier and, with God's help, been able to convince this boy how important his high school record was. The sad part is that he is a boy of considerable ability which he had not bothered to put to use. But we hope to salvage him yet, and to help others to avoid his mistakes. Another young man who deserved aid did not get it and finally in discouragement decided to take his tour of army duty and give up plans for the Christian ministry. Meanwhile, he married, and when he got home from Germany began to support his wife. But he determined again to finish college and go on to seminary. It is my privilege to help him work this out, but now there will be three to support instead of one. If he had been able to go on with his training at the beginning he'd soon be ready for the ministry—and we in the southwest are almost desperate for ministers who can speak both English and Spanish fluently as this young man can.

All of these typical young people are my concern. There are many like them and they all are the concern of the Church. It is our privilege to work together to guide them to their fullest potential.

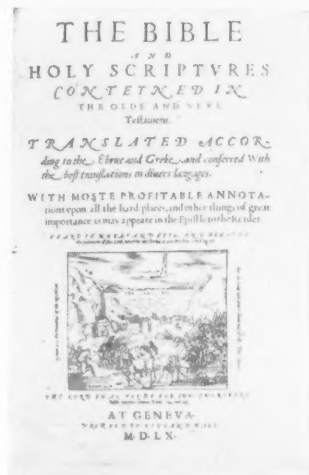
The Bitter Fruit of Kom-Pawi

IN THIS MOVING BOOK, Mrs. Taiwan Koh, sister-in-law of Dr. Evelyn Koh (see page 30), tells of her childhood in North Korea, of Japanese invasion, of the empty promises of Communist "liberation." The outbreak of the Korean War found Mrs. Koh and her husband in the United States; their children with their grandparents in Korea. The tragedy of every family separation during wartime is poignantly brought home to the reader. Mrs. Koh pays eloquent tribute to the American friends who worked and prayed with her for a safe reunion in this country. Send to your nearest Westminster book store for your copy. (Winston, 3.50).

400th

Anniversary of

The BIBLE



Two pages reproduced from the Geneva or "Breeches" Bible, printed 400 years ago last April. While never "authorized," its compact size and readable type endeared it to three generations of English Protestants.



E of the Home



Financed by a Geneva Congregation

"Whose heartes God . . . touched"

by Mary Seth,

Associate Editor, *Presbyterian Life*

ONE OF the most renowned branches on the English Bible's family tree was the Geneva Bible. Published on April 15, 1560, by English exiles in Geneva, it is memorable for its solid merit, and its curiosity value.

Showing a distinct advance over its predecessors, it was a Bible that more than met the reader half way. Five imaginative maps include the Garden of Eden, the "holie land," and countries and places mentioned in the Acts of the Apostles. Some twenty illustrations, among them King Solomon's house of cedar of Lebanon and his royal throne, and Noah's ark, enliven and illuminate this literary monument. It became at once the Bible of the people in England and Scotland, the first family Bible in the English language.

It was so popular between 1560 and 1644 that at least 140 editions were required to meet the demand. For a while it even held its own against the King James translation published in 1611. Curiously, the writer of the preface to the King James Bible quoted from the Geneva version rather than from the King James itself.

Much of the popularity of the Geneva Bible was due also to its attractive small size (6½ by 10 inches), the readable type in which it was set, and its modest cost. Each book of the Bible was introduced by an "argument" and each page was annotated with marginal notes to explain the "hard places . . . to the reader." For the first time in an English Bible the chapters were divided into verses.

The translation and printing of the Geneva Bible, which occupied "the space of two yerres and more day and night," was undertaken by John Calvin's brother-in-law, William Whittingham, Anthony Gilby, Thomas Sampson, and perhaps others, all refugees from the bloody persecution of Queen Mary. Expenses of its publication

were borne by members of the congregation at Geneva, "whose heartes God . . . touched."

Before the printing was completed by Rouland Hall, Queen Mary died on November 17, 1558, and Elizabeth succeeded her on the English throne. Most of the exiles returned home, but Whittingham stayed on to complete the work, dedicating the finished volume to the "moste vertuous and noble Quene Elisabet, Quene of England, France, and Ireland . . ." from "your humble subjects of the English Church at Geneva."

Among collectors the Geneva Bible has become known as the "Breeches Bible" because of the rendering of Genesis 3:7, ". . . and they sewed fig leaves together, and made themselves breeches" (instead of aprons). But the word breeches had already occurred in Wycliffe's Bible (1380-84) and in Caxton's edition of the Golden Legend (1484).

The Geneva Bible had great prestige among English Protestants. It was for many years the Bible of the home, while the Great Bible or the Bishops' Bible was the Bible of the Church. Shakespeare quoted from the Geneva version as did John Bunyan. It was the Bible of Cromwell's army, and many copies crossed the Atlantic with the Pilgrims and other early settlers. It was undoubtedly the family Bible of Priscilla and John Alden.

It continues to be influential. Many expressions from the Geneva translation have been continued practically intact in the Revised Standard Version. Among them are: "recovering of sight to the blind" (Luke 4:18), "in all these things we are more than conquerors through him who loved us" (Romans 8:37), "we have the mind of Christ" (I Corinthians 2:16), and "so great a cloud of witnesses" (Hebrews 12:1).

exchanging ideas

All across the United States, United Presbyterian women in their organizations are planning, acting, achieving; discovering new ideas and new values in old ideas; endeavoring to find ways in which the full strength of every member may be released in Christian witness and service.

From time to time *CONCERN* will publish accounts of these endeavors. We would welcome hearing about the accomplishments of your organization although space will not permit publication of all reports.

A hobby has grown into a medium of teaching and worship for Mrs. Robert Klein of Goshen, Indiana, Program Chairman of Indiana synodical.

Mrs. Klein and her husband are camera fans who enjoy sharing their pictures with friends and particularly with groups in their church. In order to go beyond the customary travelogue, they began by presenting a thirty minute program on stewardship, using appropriate slides. Since then they have developed several services of worship and meditation.

In this year of study of the Psalms an effective service could be worked out using slides illustrating one or more of the Psalms, especially those having to do with the majesty and power of God as revealed in nature.

Inspired by the Charter for Christian Action, a seven-session study of *The Way of Discipleship* was made available for all members of the church by the women of the Willow Creek Church, Caledonia, Illinois, reports Mrs. Wilbur Ralston.

A visual picture of the organizational plan, for the benefit of all members, was a part of the installation and dedication service of the newly organized women's association of the United Presbyterian Graystone Church, Indiana, Pennsylvania. A large chart in the front of the room listed all the offices. Each officer briefly explained the purpose of her job, and marked her office on the

chart with a strip of colored paper.

"We feel our women know a great deal more about the new set-up now. Our three ministers do, too!", writes Mrs. Robert Steele, literature secretary.

"Never underestimate, etc. . ." The manager of the local theater did not believe that *The Mark of the Hawk* would "take" with his patrons. However, a group of United Presbyterian Women from the First United Presbyterian Church, Jamestown, North Dakota, wanted to see this picture, so they approached the manager, offering to sponsor the showing if he would present it. He agreed to do so in the middle of the week, and the project was put in the hands of Mrs. James Lusk, the secretary for Social Education and Action. Tickets distributed to circles sold readily.

Lutheran friends announced the picture from the pulpit. The AAUW Study group on International Relations had been discussing Africa, and they also supported this venture in community education.

The undertaking was a real success, reports Mrs. Alex C. Burr, and the women's organization feel that they have made a contribution to the orientation and education of the community. Nothing could have served better as an introduction to the African study topic. The picture focused attention on "changes taking place in our world today, such as the breaking up of traditional social patterns" and emphasized that it

is necessary to "seek security through the principles of justice and mercy and the power of love"—ideas embodied in the *Charter for Christian Action*.

At the officers' retreat including circle leaders and key women of the Central Presbyterian Church, Summit, New Jersey, four articles of the *Charter for Christian Action* were studied, resulting in the following plans for action:

Article IV—(The Church)

1. Assist with Youth Fellowship—providing refreshments, etc.
 2. Provide a fellowship coffee hour for new members following the morning service on the day they join.
 3. Sponsor an overseas student weekend.
 4. Add a key woman for literature in each Circle, to work with the Association Secretary.
- ## Articles VII, VIII—(Community)
1. Special concern for youth in Summit—panel discussion on juvenile behavior in Summit.
 2. Study housing for Negroes.
 3. Study the question, "Does Summit need a new Library?"
 4. Provide speaker to talk on future city planning: "What's Happening in Summit?"
 5. Report important events in Summit in monthly church paper.

Article X—(World)

1. More monthly Association programs on mission study.
2. Study the matter of emptying the Women's Association treasury at the end of the year for Opportunity Giving.
3. Sponsor a trip to the United Nations in New York.
4. Sponsor a refugee or a family of refugees.

Miss Alice R. Madsen, literature secretary, reports the group's determination that these ideas are not to be tucked in a corner and forgotten, but are a genuine blueprint for action. She adds: "I have kept every single copy of *CONCERN*, since I feel they all have so much to offer for reference work and general information to every United Presbyterian woman!"



I Will Lift up

Mine Eyes Unto the Hills

From Whence Cometh My Help

1960 Thank Offering



From Whence Cometh My Help?

Today we hear many voices echoing the Psalmist, asking, "Whence cometh my help?" God's help for human need often comes through those who love him and who express their love in service to others. United Presbyterian Women seek to be used of God in bringing the assurance that *help cometh from the Lord, which made heaven and earth*. They express their gratitude to God for his goodness through a Thank Offering which helps to meet human need of many kinds.

In this special four-page section are answers showing specific ways in which help will come to seeking youth and to the sick and suffering through the 1960 Thank Offering for the program agencies, the Commission on Ecumenical Mission and Relations, the Board of National Missions, and the Board of Christian Education.

A Suggestion . . . In presenting the Thank Offering in your society, you may wish to use some of the additional help suggested on the Bulletin Board page.

Through the Commission on Ecumenical Mission and Relations this Offering will bring

HELP AND HEALING IN KOREA

In this land, help has come to the sick and suffering through those moved by the love of Christ to bring his healing to the people. At the 75th Anniversary celebration of Protestant Mission Work, the Minister of Home Affairs of the Republic of Korea said:

"The influence of the Christian faith has penetrated every phase of Korean life and culture. In the field of social health and welfare, from the very beginning Christian missionaries demonstrated to our people in practical and visible ways of love of Jesus Christ for all men and women, rich and poor, high and low alike, with no distinction. Their hospitals were islands of mercy in a sea of suffering. It has been rightly said of Dr. Horace Allen whom we

honor in particular on the 75th anniversary of his arrival in Korea in 1884 that he opened the Hermit Kingdom to the gospel with his surgeon's scalpel. . . . From that day to this, Christians have stood in the forefront of our country's continuing battle against disease and death."

The 1960 Thank Offering for the Commission will be used to equip the new Medical Center for Severance Union Hospital and Medical College on the campus of Yonsei University.

Severance has been carrying on its work of teaching and healing in antiquated buildings, which were 85% destroyed during the Korean War. The new buildings will extend and strengthen its service to Korea. The Thank Offering will also help to complete a new auditorium for Yonsei University.



Through the 1960 Thank C

United

*Presbyterian Women
share in Answering
the Call*



From Whence
Cometh My Help?

Asked by Today's Perplexed Youth . . .



Asked by The World's Sick and Suffering . . .

Young people will be helped through "Operation Youth"—a program to win these hard to reach; and enlistment of adults for work with youth; recruitment of young people for Church vocations, and provision of books for the library of Rocky Mountain College.

Offering

Young women of Negro, Spanish American, and Navaho background trained at Ganado symbolize the two-pronged project: a new building for Sage Hospital and educational counseling service which seeks out and encourages the education of such young people for Christian service.



through THE BOARD OF NATIONAL MISSIONS



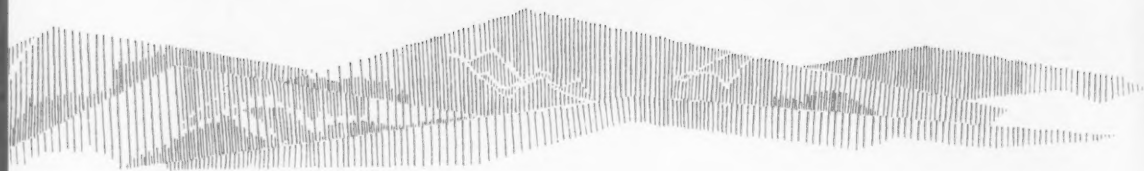
through THE BOARD OF CHRISTIAN EDUCATION

your gifts
of gratitude will bring
help . . .

through THE COMMISSION
ON ECUMENICAL MISSION AND RELATIONS

Severance Hospital in Seoul, Korea has a new home on the campus of Yonsei University. Our 1960 offering will help equip this hospital being built by a gift from the Eighth Army in memory of the American men who served in Korea.





*Through the
Board of National Missions
this offering will bring*

HELP TO YOUTH

Young people in areas of particular stress and need in the south and southwestern sections of the United States are the special concerns of United Presbyterian women in 1960 as they offer financial support to the program of Educational Counseling Service.

Field counselors work with ministers, churches, and families in these areas to discover youth of unusual ability and encourage them to seek high school and higher educational preparation. The Rev. José Medina (see page 10) serves as Field Counselor among the Spanish-Americans of the southwest, the Rev. Samuel H. Johnson with Negro youth in the south, and Mr. William Hennessy with Indian young people in Arizona. Their salaries and the expenses of the program will be continued from 1959 Thank Offering by a gift of \$50,000 in 1960.

A fund of \$100,000 will be set up from 1960 Thank Offering to provide scholarships for these youth so they may be trained for specialized vocations, for the professions, and for leadership in our Church.

HELP TO THE NAVAHO

To replace anticipated resources which did not materialize, it is hoped United Presbyterian women will provide another \$100,000 to augment the gift made in 1959 to guarantee construction of the new Sage Memorial Hospital at Ganado, Arizona. The existing hospital no longer meets medical standards of accreditation, and plans are under way for a new hospital which will be of even greater service to the Navaho people. Expanded outpatient service, greater efficiency of the staff and more adequate protection for the patients have been given priority treatment in the plans.

*Through the
Board of Christian Education
this offering will help implement*

OPERATION YOUTH

Operation Youth in 1960 is one way United Presbyterian Women will indicate their concern for the youth of our Church and for the "hard-to-reach" young people to whom the Church has found it difficult to minister. Women's contributions to the Christian Education Thank Offering will make possible widespread interpretation to and enlistment of adults in the new youth program of the Church. Conferences for youth advisers, parents, and ministers, and experimental projects leading toward finding an approach to "hard-to-reach" youth will be conducted by the Board's Youth Department. The rising birthrate, the increase in juvenile delinquency, the decrease in church school attendance—all of these are concerns of United Presbyterian Women who in 1960 will undergird and strengthen our Church in this area.

CALL FOR BOOKS

Improvement of library facilities is one of the requirements if Rocky Mountain College is to have permanent accreditation. The only Protestant church-related college in the Montana-Wyoming area, Rocky Mountain is interdenominational. It has a crucial role to play in the development of Christian young people here.

CHURCH VOCATIONS

A new and dynamic program of recruitment must be found and developed to meet the demand for ministers, directors of Christian Education, and other Church leaders. Women's giving will make possible new approaches to the enlistment of young people and the provision of guidance and materials to aid in vocational choice.

Hope was expressed at the last meeting of the Executive Committee of United Presbyterian Women that the women's organizations of our Church will consider seriously the recommendation of the 171st General Assembly that money for church purposes should come from personal tithes and gifts rather than from money making schemes and business enterprises. As Christians we believe that our Lord has ordained that the giving of our resources is an act of worship, and that the systematic practice of Christian stewardship is a condition of spiritual growth.

The *Charter for Christian Action* says we should "Accept with joy and gratitude the obligation to exercise the Christian stewardship of money." It also says that we should "Select activities on the basis of Christian stewardship . . ." If we are to serve His Church in ways relevant to its mission the manner in which we use our time and energies is a matter of spiritual concern. We cannot do all the things which need to be done, but we would hope that the wise choice of activities would enable us to concentrate our efforts on the urgent tasks of the Kingdom, the great imperatives, which our Lord has placed before us.

The Executive Committee of United Presbyterian Women believes that these principles recommended by the General Assembly, and endorsed by our *Charter for Christian Action* should apply to our second mile as well as to our first mile gifts.

College-age young people will be serving this summer in work camps and other summer service projects in Hawaii, Chicago's inner city, Arizona's Navaho Reservation, California's migrant camps, Southeast Alaska, Cuba, and other National Missions areas.

Designed to help young people and adult volunteers "meet human needs through physical labor, teaching, studying, and working with others," the summer pro-

grams last from two to ten weeks, depending on the type of project undertaken. The volunteers carry most of the cost of travel, meals, and other expenses.

Although it is now too late to apply for most positions this year, it is not too early to start looking ahead to next summer. Those who want to plan a purposeful vacation next year should write to Summer Service, United Presbyterian Board of National Missions, 475 Riverside Drive, New York 27, New York.

United Presbyterian Colleges are preparing for the long-expected tide of students that will rise to college and university campuses in the 1960's. Every administrator, trustee, and faculty member is engaged in developing plans for more students in this new decade. At Hanover a survey of needs is in progress. Tarkio will replace a dormitory destroyed by fire and include a food service center and library. A men's dormitory, the second building erected entirely by students at Blackburn, is nearly completed. Wooster is in the midst of a financial campaign in connection with the celebration of its 100th year. A \$400,000 dormitory will be built at Muskingum this spring. Huron, Centre, and Illinois are all engaged in development programs while Monmouth has inaugurated plans for a student center and a new science building. United Presbyterian Colleges will be ready!

A two-year study of what the Church needs to accomplish in mission in today's changing world has recently been initiated by the

Commission on Ecumenical Mission and Relations. This unique assignment has been undertaken by fifteen distinguished church leaders from eleven countries. Visiting lands other than their own, this Advisory Study Committee will be concerned with such questions as the biblical basis of Mission, changing patterns of missionary work, Christian encounter with resurgent non-Christian religions and with other ideologies, lay participation in Mission, and unity in Mission. Their concern will not be with specific programs or institutions abroad, but with policies and principles which should guide the Commission in its relationships with sister Churches abroad.

The study group is headed by Principal C.H. Hwang of Tainan Theological College in Formosa. Members of the committee include Sir Francis Ibiam, principal of the Presbyterian Church of Scotland's Training Institute in Calabar, Nigeria, and Mr. Philippe Maury, General Secretary of the World's Student Christian Federation, and a member of the Reformed Church of France.

National Missions' Sheldon Jackson Junior College, Sitka, Alaska, and Presbyterian-related Whitworth College, Spokane, this summer begin a co-operative master of arts program. Under the plan students may take half their work, or three summer sessions, on the campus toward requirements for the Whitworth degree.

The mission school was also recently granted an annual scholarship by the Sitka-Kodiak Telephone Company.



news / and clues

news / and clues



Scholarship grants from the Reader's Digest Foundation were recently awarded to a graduate of Warren Wilson Junior College and to a student of Knoxville College, both United Presbyterian National Missions schools. The grants of \$250, known as Reader's Digest Scholarships, were made to Fred Weiss of Chataqua, New York, and Joseph Felder of Columbia, South Carolina, through the Educational Counseling Service of the Board of National Missions. (See article on page 10 describing the work of the Service.)

These are the first Reader's Digest Scholarships made available to the Board of National Missions. They reflect the concern of the foundation that youth be helped to "make the most of its capacities and opportunities."

Mr. Weiss, who was born in Germany and went to high school there, is a graduate of Warren Wilson Junior College, Swannanoa, North Carolina. He is at present a journalism major at the University of North Carolina.

Mr. Felder is a freshman at Knoxville College, Knoxville, Tennessee, where he is a pre-engineering student.

By request of the Indian government some Tibetan refugees are being cared for at Wanless Tuberculosis Sanatorium, part of Miraj Medical Center in India. These are not ordinary patients, nor even ordinary Tibetans. They are the "Lama's People," most of them lamas from the Sera monastery at Lhasa.

In small groups of five or ten these refugee lamas began to leave their country in 1958 when it was threatened by Communist invasion and because they were ut-

terly destitute, the government of India took them in as refugees. Then symptoms of tuberculosis began to appear in many of them and the Relief Committee of the National Christian Council took over their support. With their Christian interpreter, a former lama, they were sent to Wanless.

Gospels in the Tibetan language were ready for the refugees the day after they arrived. Tibetans are almost 100% literate as readers, although they do not know how to write. In the hospital wards they are now using their Tibetan gospels to learn Marathi words.

The Christians from Miraj raised a small fund to give each one of the patients a little pocket money. People working in the Sanatorium have tried in every way to show their concern.

Because more refugees are likely to be coming to Wanless Sanatorium a project is now under way to bring a social worker and teacher from Kalimpong where there is work among Tibetans.

United Presbyterian Youth have chosen as their "Hi-Lite" for 1960 the theme, "Under the Skylines of America." Study, concern, and giving will be directed toward the work of the Church in the inner city.

Contributions of youth groups will help to provide leadership for churches and community centers, help for the ministers-in-industry program, assistance to the post-graduate intern program within the inner city, and eleven pilot projects in areas of rapid change.

"Hi-Lite" is one part of the regular Friendship Frontiers program in which young people, as

individuals or youth groups, may "Stake-A-Claim," giving from \$10 to \$1000 each year.

Dr. Helen Martin, retired missionary who served for many years as a teacher on the staff of the American College for Girls in Cairo, Egypt, received a special invitation to a celebration of the 50th anniversary of the college. At the dedication of American College for Girls in 1910, the guest of honor and principal speaker was former President Theodore Roosevelt. His widow sent a personal message to the College on the occasion of the 25th anniversary in 1935.

Surgical history was recently made in the American Mission Hospital in Tanta, Egypt, when an extremely delicate heart operation was successfully performed.

The first aortic graft for an abdominal aortic aneurysm ever performed in the Middle East was done by Drs. Abdullah Mishrick, Roy A. Clark, and Mussaad, with Dr. Paul Jamison at the cardioscope.

The patient, a sixty-three-year-old, white-haired man, had gone from doctor to doctor before he came to the outpatient department of Tanta Hospital. During an operation lasting three hours and twenty minutes the graft was placed without a hitch. For fourteen days the patient was attended by special nurses. Like all other patients, he was visited frequently by the hospital evangelist.

The governor of the province came to the hospital to see the patient about whom the whole district was talking. Later, the editor of Egypt's largest newspaper called and gave the man's story prominent coverage on the middle spread of his newspaper—the first wide recognition of any Christian hospital.

The American Mission Hospital, supported by the United Presbyterian Church, USA opened as a clinic in 1896, as a hospital in 1904. It serves 10,000 patients a year and has a thriving nurses' training school.

Speak to Us of PRAYER

In this fourth article of the series, Lenna Robison, United Presbyterian woman, continues to report on the addresses of her pastor, the Rev. Wayne Moulder, to the women's prayer group at the Pine Street Presbyterian Church, Texarkana, Texas.



THE DEMANDING PRAYER (Luke 18)

IN OUR last thinking together on prayer I tried to warn you against making prayer a matter of magic ritual and, on the other hand, against not expecting prayer to be effective. Before that, you remember, I urged you to pray that one prayer that we can all pray honestly and sincerely, the prayer of submission, *Not my will, but thine, be done*. Now, I would like to turn the coin over, and show you the other side. In this paradoxical faith of ours there are always two sides, at least, to any matter. The other side of this matter is what I call the demanding prayer.

This may sound somewhat strange to you, but it is true. You can demand things of God. Of course, you and I ought to submit ourselves to God and his Holy Will in our prayers. But yet, we can also demand of him. He is a Holy God, yet at the same time he is a God who is a person who knows us and understands us and loves us as we are. After all, he, in his Son, became one of us. One of the joys of living with the Bible is the fact that the characters in the Bible had this sort of very personal relationship with God. Many of the Old Testament characters talk with God as you and I would talk with an old family friend, or to our wives or husbands. For instance, Abraham and Sarah laughed when they heard the promise of God from the visiting angel, but when the promise was fulfilled, they called their son "Laughter," which is what Isaac means in Hebrew, because, after all, the joke was on them.

An interesting fact is that Jesus, in whom God lived among us, as one of us, told a story in which he shows approval of the demanding prayer. In the 18th chapter of St. Luke's Gospel, Jesus tells the story of the publican praying his prayer of submission, *God, be merciful to me a sinner*. But the amazing thing is that just before

he tells of this God-submissive man, Jesus commended another who prayed the demanding prayer. The story of the publican and the Pharisee appears in verses 10-14 of the 18th chapter of Luke.

The other story appears in the first eight verses of the same chapter. (Read Luke 18:1-8 in Phillips' translation.) The whole point of this story is the contrast with the submissive attitude of the publican whom Jesus also commended. There was nothing submissive about this woman. She was demanding. She kept coming again and again, until she wore the poor judge out with her demands for justice. The point, according to Jesus, is that if the unrighteous judge gives in to such a person, how much more will a righteous God listen to his own elect. Go ahead and talk to God. Tell him plainly and bluntly, and frankly what you want. He knows you and he loves you, and he'll listen to you. Your language doesn't have to be all nice and proper. But you *do* have to want what you ask for, and to mean what you say.

And again, remember the other side of the coin—*Not my will, but thine, be done*.

Coming in the August-September issue
CONCERN 1959 INDEX

*A convenient
reference source for every
United Presbyterian
Woman . . .*

SUBSCRIBE OR RENEW NOW!



The Rev. Jack Weller is a graduate of the University of Rochester and of Union Theological Seminary in New York City. In 1952 Mr. Weller became pastor of the Presbyterian Church at Colcord, part of the Board of National Missions' West Virginia Mountain Project where he has been supervisor since 1957.

The SPIRIT of Our MISSION

by Jack Weller

IT WAS in 1952, the year of the sesquicentennial of our Board of National Missions, that Mrs. Weller and I felt the call to become national missionaries. The theme of that 150-year celebration, "Pioneers for Christ," has always seemed to us to sum up the spirit of this work.

My ministry began in a small, upstate New York village. It was an enjoyable ministry, and a good starting place for a young man just green out of seminary. Yet, as the horizons of the Church's work began to open up, we began to feel that as young people we ought to try something more challenging, more exciting, more out of the way; something of a different culture or environment; and something hard that would make us use every resource we could muster by God's grace.

The work here in the West Virginia Mountain Project has been all that we could ask for in filling our hopes. Mrs. Weller, as a registered nurse, found special uses for her talents, and both of us have worked together using every ability we had time to use. There is something wonderful about working in a hard place that requires all of you. There is something exciting about working in a place that makes you try everything you know to make some impact for Christ's Church. There is something very humbling and testing about a work that never seems to succeed, driving you back on God for strength and guidance. And believe me, the mission field is often a place where success cannot be measured in any of our modern statistical ways!

Someone once said that the test of a government is to note what happens to the minority groups in its midst. This is also true of the Church. What happens to the groups in our land that are different, that are caught in traps of economy or race or place? Can the Church min-

Last month we printed the first two articles by career missionaries who were presented to CONCERN readers in Journey into Understanding (January, pages 16 and 17).

In the next issue two more missionaries will write of their work on the field.

ister to them adequately? It is a thrill to know that National Missions is trying to do this, and it is very satisfying to be part of such a work where we feel we are really needed. The missionary is no fifth wheel but often the hub around which whole communities and areas move. And who doesn't appreciate being needed!

Surely one of the joys of the missionary is the varied things he gets to do, not because he is especially qualified, but because they need to be done. They surely didn't teach us in seminary how to serve on an area development association, or how to organize a garbage collection system, or how to improve the public health of an area, but I can at least begin to tell you now. We never thought we would be on the sending side of a DP program, either, but this exciting plan has been begun as we are relocating families from our area in other places.

Hard work? Frustrating work? Challenging work? Yes, but we wouldn't have missed it for the world!

Picture credits: Arthur Dodd, 10 (left); Joseph M. Elkins, 5, 16 (lower left); H. R. Feger, Cover, 31, 32; Milton R. Holmes, 3; John McInnes, 16 (right); Louise Neill, 6; New York Public Library, 12 (top); Frederick R. Thorne, 11 (right).

CHALLENGE *on the* *Navaho Reservation*

by William Vogel

I KNOW I'm prejudiced, but I also know I am speaking for my fellow missionaries here on the Navaho reservation in Arizona, when I say that I can't think of a more challenging place to be nor a greater time to be here.

Tremendous advances are under way in so many different areas of life to improve the standard of living of the people: health, education, roads, public works programs, government, culture. Increasingly, the Navaho is appropriating the so-called "white man's culture," but at the same time there is resurgence of "nationalism" among the Navahos themselves. This climate in which we find ourselves at work is indicated in a cartoon in the tribal newspaper. It shows a rocket ship parked on the moon. Two spacemen alighting are being greeted by—you guessed it—a Navaho family giving them the cordial "Ya at'eeh . . . Hello." Sort of a space-age take-off on the now outdated Mayflower routine—"Your people may have come over on it, but mine were here to greet them."

What of the spiritual aspect of life in the midst of all this? Herein lies the greatest challenge. No one would argue the point that any people who make great strides of progress in education, health, culture, and government, but who along with it do not have the inner spiritual resources, will become self-sufficient, self-satisfied, materialistic, and thus will doom themselves in time. The picture is certainly not all positive right now. The increase in income without a corresponding sense of responsibility already has far too many people squandering their money in extravagant purchases, or worse, drinking it up with the usual results in broken homes, accidents, crimes. Already graft and corruption have crept into the public works and other basically good programs.

Thus our task is to exert even greater effort to present the Christian Gospel in all its fullness

The Rev. William Vogel is minister of Ganado Presbyterian Church, Ganado, Arizona.



to these people, and more and more to develop Navaho leaders who can effectively do this among their own people. The living and presenting of the Christian faith and way of life must more and more become one of the things that the Navahos are doing for themselves.

Right now there is a big vacuum. Much of the old is being left behind, but there is a slowness to accept the very different "Christian way." Others seem to take to it, but we discover that it is not a wholehearted commitment, but rather an attempt to appropriate the best in the Christian way along with the "good" in a number of other "ways." Thus the Christian faith becomes conformed to the world, rather than being a transforming influence.

In all of our church locations here on the reservations we are seeing small communities develop, usually because of the expanding educational facilities. This is an important change in the lives of the traditionally isolated and nomadic Navahos. These communities are, of course, integrated. They bring together Navahos and non-Navahos, native residents and government, industrial, and mission personnel.

Our own ministry is not too different from that of a regular parish. We have the usual opportunities of preaching, visiting, counseling, study groups, hospital calls, and special services, such as weddings and funerals. Along with these, however, is the thrilling task of helping to train Navaho lay preachers to take over work among their own people. In turn, then, we watch the Navahos, as well as the other people, grow in their knowledge of the Bible and the Christian faith, and in their understanding of responsible church membership—stewardship, the Church's program at home and abroad, and their personal witnessing responsibility among their friends and neighbors.



New Patterns of

Obedience in Mission

by Margaret Flory



"AND so the conference ends tomorrow after the Communion Service, not with a benediction but with an invitation . . ."

Thus Harry Smith, University pastor at Chapel Hill, began the last paragraph of his last "This Day at Athens" summary at the Ecumenical Student Conference on the Christian World Mission:

"... an invitation to continue to study—in depth—the Bible, which many of us have found so baffling here. . . . The claims it makes which seem so unreasonable . . .

—an invitation to explore further the frontiers that have been opened up to us here . . .

—wrestling with those hard questions with which we are all inescapably involved . . .

—an invitation to commit ourselves anew to the mission of the Church . . .

—accepting in obedience the claim Christ would make upon our lives . . .

—an invitation to suffer—to participate in an unpopular and discouraging minority movement . . .

—an invitation to share in active gratitude in what God is doing in our time . . .

—and the awesome expectancy that God will truly hear and grant our covenant prayer of last night . . .

—putting us wherever he wills . . . with whom-ever he wills . . .

—putting us to doing and to suffering . . .

—letting us be full and empty . . . giving us all things or nothing as we yield everything to his plan and disposal."

Those who heard the invitation did not quite know what had happened to them during the six exciting, bewildering, challenging days that had preceded. For many, the deepest impression was the reality of the gathered Church, the worldwide Christian fellowship together in study and discussion and worship. For some, the Biblical addresses of Bishop Newbigin were life changing. "I know now," said one participant, "that I must accept or reject Jesus Christ. I cannot ignore him." For others, the questioning, and probing, and searching together in Bible study brought the decisive turning point for the "uneasy life of faith." For all, such frontiers as new nationalisms, technological upheaval, and racial tensions came crowding in as areas where God is raising the crucial questions for our time. The voices of 'Bola Ige of Nigeria, Harry Daniel of India, and Martin Luther King of the USA analyzed the areas of ferment and tension where Christians ought to be present in witness and service. For a few, new patterns of obedience in mission became a dynamic concern as Dick Shaull led the conference in reflecting on what forms can best express the radical obedience within the Church's mission to which Christians have been called.

In the intervening months the clearest evidence

Miss Flory joins two overseas visitors in looking over books available at the Athens, Ohio conference.





Vilma Nathaniel from Pakistan, co-secretary for the conference, and Frank Wesley, artist (right).



Bishop Lesslie Newbigin addresses the conference.

At the conference, (left to right) Dr. Martin Luther King, Dr. Winburn Thomas, and Mr. 'Bola Ige.



Miss Margaret Flory is Secretary of Student Work, Commission on Ecumenical Mission and Relations, reports on the Athens Conference, previewed in Concern last December.

of the work of God at Athens has been on the frontier of racial tensions as students have responded to the "invitation to suffer." Students throughout the country have read of the imprisonment of James Lawson at Nashville and remembered him as the mission candidate bound for Africa who had spoken to them with such clarity and power on the frontier of racial tensions. Here is a frontier available to all to be faced in frank honesty and deep courage.

In the statements of faith and motivation on papers for ecumenical workcamps, missionary service, and the Junior Year Abroad, there has been abundant evidence that Athens 1960 has made its mark in alerting students to the crucial question, "What is God calling me to do?" For many who are still in the preparatory period for life service this means study in the context of involvement in mission.

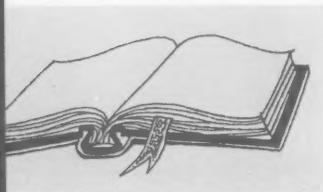
An opportunity for Athens delegates, both overseas and American, to explore the expressions of mission which are particularly relevant to the contemporary situation will be provided by the Frontier Internship plan which has recently been approved by the Commission on Ecumenical Mission and Relations. The plan will be implemented as frontier opportunities are defined by churches and student Christian movements, as students respond, and as funds are made available.

In the days ahead, wherever and however the call to obedience comes, the 18th Quadrennial delegates have "a contract for active gratitude and witness in the assurance that God was and is and will be at work in the world, reconciling men unto himself in Christ Jesus our Lord."

UPW and the Psalms

What Does It Take To Write a Psalm— A Genius, A Poet, A Scholar?

No, it takes a heart responsive to God's activity. Here is a Psalm in the Davidic tradition written by a United Presbyterian Woman.



Sixth of a series to aid you in your 1960 circle study of the *Hymnbook of the Ages*.

A Psalm of Thanksgiving

O thou great ruler of the universe,
thou who hast formed even the depths of outer space,
yet dwellest in the hearts of men who love thee,

and hearest the prayer of every human soul,
receive our thanksgiving.

For this our tribal land and thy care through
all the years of our people,
whether in days of peace,
or when our enemies in bitterness assault us,
we thank thee, great God.

Let all the people of our land
be grateful to our great and mighty God.

Rejoice now that our God is never asleep,
be thankful that he always listens to our prayers.

For this way into thy heart
we do exceedingly give thee our thanks.

Our prayer to thee a reasoned conversation, a
breath of sorrow,

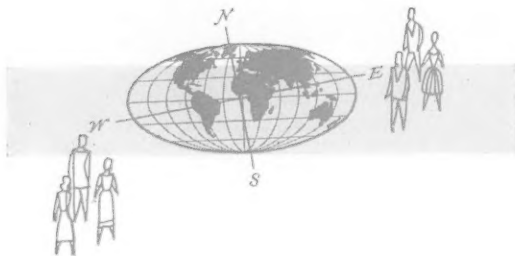
a sigh for patience, a whispered word of joy
of life.

O thou who dost always hear thy children of earth,
receive now and forever our thanks
for the paths of prayer that lead to thee.

Let all the nations, all the peoples of this
earth

be grateful to thee for thy listening heart.

*Mrs. Glenn R. Morrow
Swarthmore, Penna.*



A Fellowship of Great Concern

Sixth in a Series Devoted to Women Around the World Praying Together

In this issue we present the spiritual burden for which the women of the Philippines now seek your intercession.

"Blest be the tie that binds our hearts in Christian love—"

These are the prayer concerns of the women of the Philippines—

—that men and women in the government may serve with righteousness and wisdom, with modesty and humility

—that leaders in the Church may earnestly seek the guidance of the Holy Spirit and unity among themselves as they promote the work of the Church

—that there may be increased and intelligent participation of women in the work of the Church
—that all Christian believers may give of their time, talent, and possessions for the spiritual growth of the Church and that they may think of their daily activities as an opportunity for vital Christian witness

—that in our families, husbands and wives may be faithful to each other, children may be more loving, more obedient, more respectful, that all members may be steadfast in their faith, and that our Christian homes be strengthened through parents who are concerned about the religious nurture of their children

—that our church-related schools and colleges may provide our children and young people with spiritual as well as mental growth.

The Rev. Onofre G. Fonseca, Secretary, Department of Evangelism, United Church of Christ in the Philippines writes of

PIONEERING *in Evangelism* *in the* PHILIPPINES

IN THE Philippines mobile units have become rallying points of an evangelistic movement that sweeps many areas and gives occasion for Christians to witness to the saving power of Christ and to bring their friends and relatives to him.

The Philippines is predominantly a Roman Catholic country. Although it is admitted by all that no less than 80% of our 23 million people are Roman Catholics, a candid Filipino Jesuit writer revealed that only 10% of these are "honest-to-goodness" Catholics. According to him, this means that only 10% regularly hear mass and participate in church rites. These figures indicate, therefore, that only 1.8 million Filipinos are devout Roman Catholics. So there are still 16 million who, though Catholic in name, are really neither in the Catholic Church nor in the Evangelical Churches. This presents the greatest opportunity for this generation of Evangelical Filipinos.

To bring this big segment of population within hearing distance of the preaching of the Gospel is the mission of our mobile evangelistic vans. There are four of these and they are fully equipped with their own power, movie and filmstrips, slide projection units, public address systems for the preaching of the Gospel, and tape record players to run recorded hymns and sermons. These mobile vans were made possible by the Special Crisis Area and Operations On-



Evangelistic Team in Bicol Annual Conference, with the Southern Luzon Mobile Unit operator, the Rev. George A. Garcia.



ward funds of the United Presbyterian Church, U.S.A.*

The usual order of nightly evangelistic service is something like this:

1. An educational or cultural film or a short Bible Study picture.
2. The evangelistic service complete with hymn singing, sermon, and altar call.
3. Another film such as "The King of Kings," "Martin Luther," or films on Paul, Peter, and Christ.
4. Meeting with those who decide to accept Christ as their Saviour.

Ordinarily the whole program takes two to three hours.

It is important to say that the nightly meetings are followed by a definite program of training and visitation. An Evangelistic Team works with the Mobile Unit Van. Usually the team is composed of an evangelist, a song leader and a choir, and a team of ushers and counselors. The Team has the support of the members of the Church in the area where it is operating; they help in house-to-house visitation and in witnessing.

In the mornings, the Team holds classes for new converts or for those who come forward in response to the altar call. In the afternoons, the

*United Presbyterian Women also share in this work through their giving to "Services Through Churches Overseas," a category of ongoing work.

visitation Teams call on prospects and friends while the mobile van goes around to announce the nightly meetings. In the evenings, the Evangelistic Programs are held.

The campaigns are held in the most responsive localities and usually last from two days to two weeks, depending on the response in the locality.

Because of the opposition of the Roman Church, the Team often finds it hard to secure a permit from the municipal officials to hold public meetings. Sometimes, the officials give the permit without much trouble for they themselves wish to have their people know that they were instrumental in bringing the "Show" to the towns in many of which there are no movie houses! Frequently, too, these officials send out word to the villages announcing the arrival of the van. As a result, big crowds always attend our campaigns, to the consternation of the priests.

The showing of *Martin Luther* proved to be a triumph for the Evangelistic Teams. The showing of this film was banned in public places and permitted only in churches. So, since there is popular demand for the picture, the Teams installed the screen at the door of the church and projected from the chancel. The film was thus seen by those inside the church as well as by the big crowd outside. Thus, nobody could charge the Teams for violating the ban.

The King of Kings has always been a favorite wherever its three reels were shown, usually one reel a night. It has been acceptable to Catholic and Evangelical alike. After showing it, the Evangelist finds it convenient and effective to use the picture as the subject of his message.

The audio-visual vans are also useful in the distribution of tracts, leaflets, and gospel literature and are used as stores where Bibles, Testaments, and gospels are sold. This literature and tract distribution program is an important complement of the evangelistic effort.

As a result of the evangelistic campaigns new congregations have been established and in some places chapels have been built by the new members themselves.

It is desirable to continue this evangelistic effort through our mobile units. This constitutes our first thrust into the fertile areas of gospel work. Many thousands who can never be reached otherwise are being drawn within hearing dis-

tance of the Gospel that sets men free. We need this Gospel here in our country where we have freedom in politics, but too much slavery and fear in religious practice.

The following statistical report of the campaigns conducted in connection with the Mobile Evangelistic Units shows the big audiences drawn to the evangelistic meetings. To follow up the results of these meetings, Bible Study classes are organized in the localities and Bible correspondence courses are introduced.

Results of the Audio-Visual Mobile Units Evangelistic Campaign

	1957	1958	1959
July-December			
Number of places visited by the unit	183	309	233
Estimated number of people reached during the meetings	246,822	449,407	355,562
Decisions made in response to altar call	13,483		
Adults		11,846	6,114
Children		2,487	3,302
Baptisms made during these meetings			
Adults	646	743	400
Children	164	42	108
Bibles, Testaments, Gospel portions sold	823	198	1,434
Literature, tracts distributed	5,609	6,236	5,753
Number of churches organized	9	2	5
Number of new congregations projected	2	7	3
Number of chapels built	3	—	3



The dedication of the mobile units.

PIONEERING in Industrial Evangelism in CAMEROUN

by William D. Reeves

Mr. Reeves and his wife are fraternal workers who are developing an evangelistic program in industrial Edea, Cameroun.



The author with one of his laymen in Edea, Cameroun.

WHAT IS industrial evangelism? It is the preaching and teaching of the Gospel of Jesus Christ to men and women who work in industry. In Europe and America this term may bring to mind a specific type of person to whom this kind of ministry is directed: one of low income and educational level, living in a crowded and undesirable neighborhood, anonymous among the millions of others like him and, for our purposes, a person who has little or no interest in the Church since the Church has shown little or no interest in him and his problems. He may even be hostile to the Church, since he may see in it the face of what he considers his traditional enemy, management. In the Western world the Christian Church in general has evaluated the need and is attempting to direct its evangelistic outreach into the industrial population.

In the Cameroun, an independent African state on the west coast of Equatorial Africa, there are also industrial workers among whom the Church is beginning to work. They represent two kinds of industry.

One of these is the plantation worker. In a rubber plantation near the city of Edea, the center of industrial outreach of the Cameroun Presbyterian Church, there are 4,000 workers and their families who live in several company towns. The Church has had a witness among them for forty years, but tribalism and jealousy between groups from different missions ("I am of Saul, or, I am of Apollos") has hindered the preaching of the Gospel. Some of the old workers still come to Church, but most of the young ones have turned to trade unions and politics for the help needed to adapt to modern life in the Cameroun. A pertinent ministry to the needs of these workers is the Church's opportunity.

The second type of industrial worker is employed in an ultra-modern aluminum producing complex. He has been chosen for his job by the results of a psycho-technical examination. He is well educated and highly paid. This man may live in one of two places near the plant—in the city of Edea itself or in the company town. If he lives in the city he is able to take part in the life of the Church as it seeks to evangelize among those working in occupations other than industry. For those who live in the company town—250 workers with their families—a ministry has just begun with worship services in various languages in the workers' homes. A golden opportunity exists here to organize a self-supporting congregation, devoted to Jesus Christ and his Word, to form a host of witnesses among fellow industrial workers. It is noteworthy that two full-time priests are assigned to this same industrial center.

In Europe and America, the sad experience of the Church has been to "discover" the industrial worker as a person for whom Christ died, only after he had given up the Church in disgust as an institution that had nothing helpful to say about him and his life. Although this also seems somewhat true among the plantation workers in Cameroun, the Church is fortunate to be in a position to evangelize among other industrial workers before any contact is lost—for many of the Edea workers once attended Christian mission schools—at a time when both the worker and industry are pioneering. The opportunities are great. With the wisdom and the grace of God the Cameroun Presbyterian Church is reaching out to help the industrial worker to become a force for God and a Christian leader in industry as the social, economic, and political life of the Cameroun develops.

PIONEERING in KOREA

by Evelyn Koh



Dr. Whang-Kyung (Evelyn) Koh, is president-elect of the new Presbyterian Women's College in Korea. She previously served on the faculty of Ewha Women's University in Seoul.

ALL OVER Korea one can see colleges, and students from all walks of life. It would seem to a casual observer that to open another school here is no longer pioneering. Korea, like many other newly independent countries in the Orient, has had a long history which has emphasized scholarship and pride in education. However, women have not had the privilege of playing a very vital role in a society so strongly influenced for thousands of years by Confucianism and Buddhism.

With the coming of Christianity to Korea, about seventy years ago, educational opportunities for women opened up with the establishment of mission schools. This was pioneering, indeed, for it was a "rending of the veil" that brought about more abundant living to our women. However, just as pioneering in the 15th century opened up a great country across the Atlantic, in modern Korea today there are many areas of new beginnings that can well be a rending of the veil for women.

One may ask, "Why should there be another college added to the many already existing in Korea?" To this question, we declare that the decision to establish the Women's College has been the result of prayerful consideration of our present-day society and a close look into current needs. As a sound solution to the problem observed, we feel that Christian educational institutions can supply the dynamic force necessary in the lives of young people who will assume responsibilities in a world so unlike that of their elders.



In setting up the Women's College, we pioneer to help turn the tide of education in Korea from mass education to quality education through the Christian approach, which produces Christian character among our students in addition to the skills and the knowledge they gain from their four years in school. We believe we can help in reversing the trend of graduates seeking employment exclusively in cities, and in giving them an appreciation of the opportunities for service in their rural homes and towns. Thus we shall endeavor to maintain the young woman's interest in and concern for Christian service which has motivated many girls to pioneer as students. And considering that it takes time to get a new outlook on life, we are pioneering in residential college education, which affords the maximum training that will enable the girls to serve in the community upon graduation and to have confidence in meeting new situations. We also aim to promote the same ideals for service among members of their respective communities, be it urban or rural.

In November and December, 1959, we took a five-week trip, covering thirteen towns and cities, to introduce our new college to high school students and to Christian communities. Everywhere there was joy and enthusiasm at the prospect of attending such a college. No longer are Korean families planning for their children's future in the old-fashioned way. Rather they are aware, as they evaluate the education of the past seventy years, that there is value in the kind of training

that can meet the needs of their communities and fulfill the hopes they have entertained through the years.

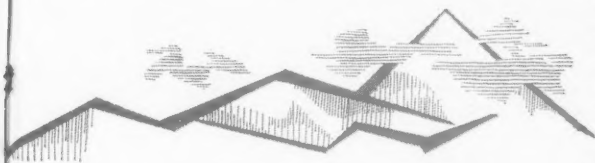
The new college, in the suburb of Seoul, covers an area of thirty acres, and there is room for expansion. Our Administration and Classroom Building is due for completion in August and the dormitory is to follow. Two of our faculty members will be returning from their study abroad and in the meantime, pending the grant of a charter by the Ministry of Education, there will be an orientation of faculty members who them-

selves will need to see a new perspective and to rededicate their talents as they join in a common endeavor. Processing of students will also be undertaken and those with the best scholastic rating and a Christian motivation will get priority, for we have limited our enrollment to a hundred and twenty students for the opening year in April, 1961.

Yes, we are pioneering in Korea in an effort to answer the longing of our people for a richer field of service. We are grateful to all those who share this Christian vision with us.

PIONEERING in NEPAL

by Carl Friedericks



Dr. Carl Friedericks is doing pioneer medical work at Tansen in Nepal. He is the United Presbyterian member of the United Mission to Nepal—an interdenominational, international, ecumenical group.

An ecumenical ministry in the name of Christ—this Nepalese boy is in the good care of a Norwegian and a Swedish nurse and an American doctor.



THE SUBTROPICAL SUN beat down, the trail was rough, and the hill was very high and steep, so it was good to gain the top and rest in the breezy shade of a banyan tree. Another wayfarer, a porter who toiled his life away daily taking loads over these same hills remarked to me, "Sahib, what this country needs is airplanes." A former private plane pilot myself, I could only pant, "Amen, brother!"

It was 1952 in Nepal, a small kingdom tucked in the massive Himalayas between India and Tibet. Her eight million people were tough mountaineer farmers, mostly Hindu and Buddhist—no Christians. They managed to grow just enough grain to sustain life and buy a few bare necessities. Their hard life drove many to seek the pay and pension of the British Gurkha mercenaries, famed for their valor. Their beautiful land, with its high sharp ridges and deep rocky ravines, rushing streams and recurring landslides, torrid valleys and chilly heights, was a barrier to transportation. History had also sequestered the people, as a despotic isolationist regime had discouraged communication, education, or such modern benefits as medicine.

But a new day was breaking for Nepal. Just a year before, the despots had been deposed and the revered king returned to benevolent power. Isolation was crumbling, and there was talk of motor roads, radio, airports, and democracy. Nepal was stirring with new life.

That's why we were there. Two years before

Dr. Robert L. Fleming, a Methodist missionary school teacher, had obtained permission rarely granted to collect birds in Nepal. He had also made friends, now influential, who had invited him to return on this trip. I was the expedition physician. We stopped six weeks in the town of Tansen, only sixteen miles from the point where we had to leave our wives because of transportation difficulties, but before we men went trekking northward Dr. Bethel Fleming and I held a very busy clinic. We saw need for more than airplanes.

The porter's remarks may have been an omen. Two days later we saw two airplanes land at Pokhara, the tentative beginning of a now busy air route. Also, when we returned to Tansen, the people requested us to open a mission hospital there. This is really a big story with much credit due to Dr. Fleming and others, but in brief we can only say that a pioneer ecumenical project took shape in the form of the United Mission to Nepal. At present it is made up of fourteen member bodies of many denominations from nine nations.

In 1954, while the Flemings were opening medical work in Kathmandu, the capital of Nepal, Betty Anne and I trudged with our three small ones up the rugged trail to Tansen. We had no companions. We had very few supplies.

The television show M.D. International in 1959 showed Dr. Friedericks working with his patients who may have walked as much as 100 miles to see him.



We didn't even have a budget! About all we had was a commission to build a hospital—and prayer, lots of it.

We moved quietly into our rented two story building with mud floors and doors of skull-splitting height. The only furniture was one table; there were no mats or rugs. Our food—rice, potatoes, turnips, and onions, was cooked in a mud stove. Supplies were man-carried up the trail, and arrangements intricately made with agents. Money could not be sent from our India office into Nepal, and no one trusted checks.

For eight months we were the only Christians. It was sometimes tough! Yet it was a great experience to become part of an ancient Hindu community. We made fast friends who helped us over difficulties. We found local young men to train into a fine staff. Missionaries from several lands came to contribute their skills and gradually a team was formed to shoulder the growing work. Patients came in greater numbers, and at last we were able to build a modern hospital and a few outbuildings on a hilltop given by the government. The site was unwanted by the Nepalese because they thought ghosts danced there, but it was ideal for our needs.

Life has become easier and Betty Anne even found time to add a boy to our family. Many, many prayers have been answered.

Yet we have only just begun our work in Nepal. The need around us hardly seems touched. We see so much disease and poverty. Our hospital is still poorly equipped for the task, our staff too small to meet the problems of illiteracy and superstition. We are so few to bring all these people our knowledge of the real healer, the living Christ.

Our new hospital center is in varying degrees of completion. It has a main building under construction, temporary quarters in the section that will eventually house private wards, a workshop, storehouses, and several residences. Our center can be seen for miles, especially at night when our generator gives us light. Recently, a young man said as he looked on approvingly, "This was such a fearsome place, and now it is a lovely city." Yes, it is in every sense a city set up on a hill. It cannot be hid. We have a Light to show a struggling little nation. May it shine through this growing, united little mission to the glory of God.

